Smith's Report

No. 170 *Challenging the Holocaust Taboo Since 1990* **March 2010**

UNIVERSITY OF WISCONSIN THE NEED FOR ABSOLUTE AUTHORITY

Bradley R. Smith

Before a story begins there is nothing. That's one of the mysteries of story. The science of the Big-Bang story. Once story appears however we ourselves become part of the narrative. Listening, following, our attention helps form the narrative itself. The fact that we hear story differently is a matter of fact. The fact that we use story differently is a fact. Listening to story is a creative act, just as creating story is a creative act. That's the wonder, and the difficulty, of story.

Without going to origin itself, this story begins in a practical way in the 08 February issue of the *Badger Herald*, one of the student newspapers at U Wisconsin-Madison. We read where a party organized by a U W Greek fraternity, Alpha Epsilon Pi, was brought to the attention of Dean of Students Lori Berquam. She was informed that there were "a number of serious problems" with the event held Dec. 4, 2009 in the center's Promenade Hall and Terrace. The problems included intoxicated monitors, a "male and female" (a rather old-fashioned coupling) having sex in a bathroom stall, and overall chaotic obnoxious mayhem.

"I suspect some of those commenting were engaged in a misguided attempt to be amusing or outrageous by making references to 'Lori Berquam's final solution' or suggesting that a fraternity house 'should be turned into an oven.' I can assure you that posting a Holocaust reference on a story concerning a Jewish fraternity is extremely offensive."

Jeff Herscott, President of Alpha Epsilon Pi, is quoted as saying that some people did not "hold their composure" the way he would have preferred, but that the positives outweighed the negatives. He said the event raised $2,010 for the Jewish charity organization B'nai B'rith International. "We are more beneficial than detrimental to this university," Herscott said. "I don't think the Jewish community or the Greek community can survive without us and the 6,000 people we represent."

The story created a lot of comments in the online edition of the *Badger*, a number of which were vulgar and anti-Semitic.

On 10 February Dean of Students Lori Berquam published a letter in the *Badger Herald* noting that she is most proud of "our students, faculty and staff when we engage in a thoughtful and productive exchange of ideas on even the most controversial topics. That is the foundation of our campus — the process of fearless sifting and winnowing.

"There are rare instances, however, when I am deeply disappointed and disturbed with the level of campus discourse. Today, I am writing to call attention to a thread of comments in yesterday's online version of The Badger Herald.

"A handful of anonymously posted comments were vile, malicious and distasteful, singling out our Jewish students and community. I want to strongly state that anti-Semitism and hate speech are unacceptable and inconsistent with the values of our community.

"I suspect some of those commenting were engaged in a misguided attempt to be amusing or outrageous by making references to 'Lori Berquam's final solution' or suggesting that a fraternity house 'should be turned into an oven.' I can assure you that posting a Holocaust reference on a story concerning a Jewish fraternity is extremely offensive.

" … In the future, I would ask everyone engaging in these online exchanges, both in the Herald or elsewhere, to remember our shared commitment to discourse that is both open and respectful."

I think Dean Berquam is on the mark here.

On 15 February the *Badger* published a letter by Greg Steinberger, Executive Director, UW Hillel Foundation. It was titled: "Hateful language has no place on campus." Here Steinbeger urges students to treat one another with "respect and dignity."

"… References to the Holocaust, to the final solution and to ovens are dangerous and cannot be tolerated. We must not forget that in very recent history this hateful language was accompanied by the murder of Jews, gays, lesbians, the Roman [sic] people and other minorities throughout Europe — the genocide of nearly 10 million people. Hateful language was tolerated by many bystanders who stood idle, either too timid, lazy, or full of disbelief to act."

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This is a very close approximation to the size and design of the ad as it appears in the *Badger Herald*. The three lines in the ad form one hyperlink to CODOHWeb

Steinberger made a number of comments suggesting that he supports a free press.

Hillel, he writes, "would be the first to argue for the protection of free speech ….We here at the UW Hillel see ourselves as a place on campus that welcomes debate, even conflict of opinions or divergent views in the Jewish community and in the wider campus community. We are a place of discourse, as is the larger UW campus community, even when people disagree—and even when it is painful."

I saw that as pretty good language. I didn't even begin to buy it. Greg Steinberger represents Hillel, the Foundation for Campus Jewish Life, whose national office is publicly committed to the suppression and censorship of revisionist arguments on some 500 campuses in America.

On 18 February (my 80th birthday—I suppose I'll never grow up), we placed our tiny ad, a simple text link, in the online edition of the *Badger Herald*. It was a first for CODOH. I have always run in the print editions of campus newspapers. Usually the ads have been quarter pages or smaller. Still, very substantial in comparison to what I would run in the *Badger Herald.*

The trick here would be that the ad would run on every page of every issue of the paper for 30, 60 days, whatever I chose. For 30 days the cost would be $75. I had never done this, had no idea if it would be effective, or how effective, but I was impressed with the every-page-of-every-issue concept. How could it fail utterly with those numbers? And with these numbers: UW-Madison is a campus with some 40,000 students and more than 2,000 faculty.

I am printing below the full editorial written by Jason Smathers, Editor in Chief of the *Badger*, so that we can see the full flower of his prose. I believe he is serious about a free press, but he has been taught the True Belief by UW Faculty. You'll see how his "passion" about the Holocaust narrative is mirrored by his chancellor.

Continued on page 11

A Meditation On A Photograph of Ernst Zundel When He Emerged From Mannheim Prison.

by Michael Hoffman

A critic has made a negative remark about the photograph of Ernst Zundel and Dr. Herbert Schaller taken on on March 1, moments after Zundel emerged from Mannheim prison for the first time in five years.

We believe it is a beautiful photo, a truly heart warming picture. It is evidence, by way of a photograph, that Ernst will not bow to adversity, he will not whine, he will not show pain, but rather, in his smiling countenance one sees the joy of life. This is a testimony to his spirit, after seven years' incarceration, including two in solitary confinement in Canada. Let us also not forget that as a child he survived the Allied firebombing holocaust a-gainst his hometown of Pforzheim; consequently, on top of it all, he is a holocaust survivor. I have seen a similar serenity and nobility in Japanese survivors of the Hiroshima and Nagasaki holocausts.

This is a stunning contrast to the behavior and attitudes of many (though not all) of those poster soul-survivors of the Auschwitz slave labor camp, who, more than sixty years later, still pose with long faces, perpetually moaning, groaning, wailing, hectoring, spewing hatred and pointing fingers of accusation, while churning out a deluge of newspaper and magazine articles, books, novels, television shows and films constituting a new level of institutionalized vengeance, which has been weaved into the very fabric of the post-Christian West.

Dr. Herbert Schaller and Ernst Zundel
The morning of Ernst's release from prison.

I say post-Christian, but we are even heedless of William Shakespeare. Surely Portia's famous speech to Shylock in "The Merchant of Venice" (Act 4, scene 1), is now discredited by the mandarins of mediocrity. Yet, in Portia's words we have our culture's most eloquent reply to the perpetual Purim cry for vengeance under the rubric of justice. Here Shakespeare, as usual, put his finger on the heart of the matter: the vast chasm separating Judaism from the ante-Auschwitz West is their enshrinement of revenge and our obligation to mercy.

Zundel's merciless persecutors have learned nothing from history. In their hubris, in their certainty that they will prevail and control and edit the future, they believe they can demonize, imprison and torment prisoners of conscience with impunity. The Romans imagined this about the early Christians, the French Catholics about the Huguenot, the German Luth-erans about the Anabaptists, the New England Puritans about the Quakers, the Anglicans about their recusant Catholic country-men, and the Soviets about the Eastern Orthodox. Yet, in each case history teaches

that in time, the severely oppressed dissidents emerged stronger than ever.

This too is the destiny of World War II revisionists, though today, in the midst of intense persecution and witch-hunting, it is a future difficult for many to envision. In this sense, Ernst Zundel, even at age 70, is not a man of the past, but of the future.

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Two Important New Studies by Carlo Mattogno

Reviewed by Thomas Kues

Italian revisionist Carlo Mattogno (born in Orvieto in 1951) is without doubt the most indefatigable and productive researcher on the "Holocaust" alive. During the past three decades, he has written more than 30 books (several of them co-authored with Jürgen Graf) and over 100 articles, many of which have been translated into English as well as German. He is widely regarded as the foremost revisionist expert on the Auschwitz camp complex, and in particular he has made vast contributions to our knowledge of systems for the incineration of corpses—both crematory ovens and open-air pyres—the importance of which for the consideration of the "Holocaust" allegations is paramount.

Up until now, Mattogno has published a series of studies concerned with the crematoria and alleged homicidal gas chambers of Auschwitz I and Auschwitz-Birkenau (among them *The Bunkers of Auschwitz: Black Propaganda versus History, Auschwitz: Open Air Incinerations, Auschwitz: The First Gassing: Rumor and Reality, Auschwitz: Cremato-rium I and the Alleged Homicidal Gassings*). In the voluminous—more than 700 pages long—book *Le camere a gas di Auschwitz: Studio storico-tecnico sugli "indizi criminali" di Jean-Claude Pressac e sulla "convergenza di prove" di Robert Jan van Pelt* ("The Gas Chambers of Auschwitz: A Historical and Technical Study on the 'Criminal Evidence' of Jean-Claude Pressac and the 'Convergence of Evidence' of Robert Jan van Pelt", Effepi, Genoa 2009) Mattogno has undertaken his to date most ambitious and comprehensive study on the subject: a thorough refutation of the "bavures", "traces" and "indications" for the existence of homicidal gas chambers at Auschwitz put forth by the late Jean-Claude Pressac and his hapless successor as the main adversary of the "deniers", Robert Jan van Pelt, combined with a detailed explanation of how the Auschwitz gas chamber legend evolved, which moreover shows the absurdity of the claims that the camp harbored a "terrible secret"—under the actual circumstances, reliable information about any mass gassings would be available outside the camp within days. Also included is an 86-page summary of Mattogno's forthcoming two-volume study on the Auschwitz crematoria.

This new volume is not merely a synthesis of Mat-togno's previous studies, but also an important step forward. While a large number of puzzle pieces from previous volumes are added together, the picture they form is not merely revealed, but also enlightened and explained. One example of this concerns the dating of the documentary "traces". While Pressac and (even more so) van Pelt treat those "traces" more or less as if they were part of a monolithic blueprint frozen in time, Mattogno, who has studied the intricacies of the constructional development of Auschwitz and the bureaucracy of the Auschwitz Central Construction Office in depth, is able to show his readers the significance of the chrono-logical aspect of the "traces": at Auschwitz, new construction projects were launched—and scrapped—all the time, and changes were made to building plans according to what needs arose. Most of the "criminal traces" derive from the planning and construction phase, and in fact relate to plans that were either abandoned or modified.

Mattogno has described his own study as "affirmationist" (a word

coined as a reply to the term "negationism" used for Holocaust revisionism in the Romance language–speaking nations). With this he means a more ambitious and constructive type of revisionism, in which the established historiography on the subject in question is not merely scrutinized and its flaws and inexactitudes exposed, but also a new piece of histor-iography is produced as replace-ment. In other words, the "affirmationist" revisionist does not only break down the edifice of orthodox historiography, but also seeks to clarify what really happened. Drawing upon an enormous amount of contemp-orary documents, Mattogno manages to achieve, in many regards, just this feat. For example, thanks to the documents presented, we know not only that the four *Leichenkeller* of Birkenau crematorium II and III were never used as homicidal gas chambers and undressing rooms for victims, but as morgues and rooms where the bodies of deceased inmates were stripped of their clothes. Fact upon fact is presented that outlines the real function of the crematoria buildings and that contradicts the mass gassing allegations. Sometimes the falsehoods exposed even make for comical reading, such as the revelation that the small windows, through which the Zyklon B was supposedly thrown into the "gas chambers" of crematorium IV and V (which were not even equipped with ventilation systems!) were in fact covered with metal bars which would make the already silly gassing procedure downright impos-sible.

A question of importance, which has been largely left unresearched by revisionists, is the evolution of the Auschwitz gas chamber story. If the gassings never happened, how did the claims about them arise in the first place? In the fifth part of his study, Mattogno traces the development of the story, from the first primitive versions, of which most were thrown down the memory hole, through the early post-war propaganda down to the present version. A number of "eye-witnesses" are also scrutinized and the interrelations between their statements extrapolated on.

Le camere a gas di Auschwitz covers virtually every aspect of the Auschwitz gas chamber allegations, from the more or less complex issues of the documentary evidence (thankfully, Mattogno keeps his argumentation clear and his writing never becomes impen-etrable), to the techni-calities of the crematory ovens and the alleged Zyklon B "introduction holes", the victim numbers, the "eyewitness" evidence and the flawed methodology employed by the defenders of the orthodox Auschwitz historiography. It is a book that deserves to be translated and widely read by revisionists and skeptics as well as by historians the world over. To call it the new revisionist standard work on the Auschwitz "gas chambers" would not in any way be an over-statement.

(A longer presentation of the study by its author, together with a translated table of contents, can be found online at http://www.revblog.codoh.com/2010/01/a-new-affirmationist-study-on-auschwitz)

Chelmno (Kulmhof) is the smallest and least known of the six "extermination camps". Only a very few exterminationist studies (the foremost being written by the Israeli historian Shmuel Krakowski) are available on this camp, where between 150,000 and 340,000 Jews, most of them from the annexed western part of Poland called by the Germans Warthegau, are supposed to have been murdered in "gas vans" and later incinerated in special field ovens. Given the scant orthodox attention given to Chelmno, it is not surprising that there also have been very few revisionist writings dealing with the camp. German revisionist Ingrid Weckert has published a 12-page article pointing out a number of contradictions found within the orthodox Chelmno historiography ("What Was Kulmhof/Chelmno?", *The Revisionist* 1(4) (2003), pp. 400-412) and has also dealt with the evidence for the existence of "gas vans" ("The Gas Vans: A Critical Assessment of the Evidence", in G. Rudolf (ed.), *Dissecting the Holocaust*, 2nd edition, Theses & Dissertations Press 2003, pp. 215-241). As for the "gas vans" (which are also alleged to have been used by the *Einsatzgruppen* on various locations in the east, from the Baltic states to the Ukraine to Serbia), they are the subject of a revisionist study by Pierre Marais (*Les camions à gaz en question*, Polémiques, Paris 1994). Mattogno's more than 200 pages long *Il Campo di Chelmno tra Storia e Propaganda* ("The Chelmno Camp in History and Propaganda", Effepi, Genoa 2009) is, however, the first comprehensive revisionist study on this camp, dealing with the "gas vans" themselves as well as relevant eyewitness testimony, results from judicial and archeological surveys, and the critical issue of the burial and subsequent incineration of the alleged victims.

Among the alleged "extermination camps" Chelmno carries a special significance as the first of

them to be constructed and put into use (on December 8, 1941). Since the camp is supposed to have been a "pure extermination center" from the very start, this would strongly imply that an extermination policy was in force by November 1941 or even earlier. In the third chapter of his study, Mattogno shows that this stands in blatant contradiction with the documented National-Socialist Jewish policy. It should be noted here, that the evidential situation for Chelmno is basically the same as for the three Aktion Reinhardt camps Belzec, Sobibor and Treblinka—in other words, there have survived (or are known to exist) only an extremely limited number of documents referring to the camp. The allegation that "gas vans" (supposedly designated "*Sonderwagen*" or "*Spezialwagen*", special vehicles, according to orthodox exegesis on the Nazi "code language") were used to kill hundreds of thousands of Jews at Chelmno rests merely on eyewitness testimony, of which in particular the early claims—which by all normal standards ought to be the most reliable—display severe contradictions, demonstrable falsehoods, as well plain absurdities (Chapters Six and Seven are devoted to various witness statements from Jews as well as German camp personnel). The only supposed piece of documentary evidence for "gas vans" at Chelmno, a note dated June 5, 1942, is revealed in Chapter Four as a clumsily made forgery, whose author did not bother to make his badly "veiled" description of a gassing consistent with known facts about the allegedly used vehicle(s) or even elementary logic.

In Chapter Six Mattogno deals with the alleged first gassing of Warthegau Jews at Chelmno, showing that there exists no documentary evidence for these Jews having been killed at the camp, while also bringing to light the (for the orthodox scholars) uncomfor-table fact that this group (which is mentioned in the documents as being "transferred") consisted of Jewish men and women who had been selected for their *ability* to work! Chapters Eight and Nine concern the cremation of the alleged victims in field ovens. This operation—the genesis and methods of which are contradictorily described by the testimonial sources (the start of cremations is ascribed either to local problems with decomposing corpses or to the implementation of Blobel's "Aktion 1005")—is closely scrutinized. The most damning piece of evidence against the orthodox Chelmno historio-graphy is delivered by the Holocaust propagandists them-selves: the type of field oven reportedly used at the camp turns out to be clearly identifiable as a so-called "Feist Apparatus", an open-air incin-eration system developed for the mass combustion of animal cadavers, the workings and capacity of which are well known. Thanks to the Korherr Report we know that 145,301 Jews were deported to Chelmno up until the end of 1942. The single small permanent field oven which existed at Chelmno—as attested by a 1986 survey of the site—had a maximum incineration capacity of 45 corpses per 24 hours, which means that it would have taken at least until early 1951 to dispose of all the corpses! As Mattogno remarks, this fact completely demolishes the notion of Chelmno as an extermination camp.

In Chapter Ten are analyzed the archeological finds made at the former camp site during surveys in 1945, 1951, 1986-87 and 2003-04. Here it is shown, among other things, that symbolic "recon-structions" of grave contours (which moreover are contradicted by eyewitness statements) have been passed off as the remains of three real graves, that numerous finds contradict the descriptions of the eyewitnesses (for example their statements on the number of ovens), that the documented extent of the forests surrounding the "Waldlager" part of Chelmno before and after the war is inconsistent with the claim that wood was taken from it for the cremation of hundreds of thousands of corpses, and that the traces of ashes discovered at the site are incompatible with the vast amount that would have resulted from the alleged mass cremations.

In Chapters Eleven through Thirteen are discussed the various alleged victim numbers as well as the documented evacuations from the Lodz ghetto. Furthermore, the bizarre claim that Chelmno was suddenly reopened in the summer of 1944, after having been shut down and liquidated in April 1943 (after having, for some reason or other, stood idle since September 1942), is found to completely lack an evidential basis—in effect, it is almost certain that the 7,000 Jews allegedly gassed at Chelmno in 1944 were in fact sent to Auschwitz and other camps, as well as to work for companies within Lodz. Likewise exposed as b-aseless are the the claims that 5,000 Gypsies and a group of Czech children from the town of Lidice were gassed at Chelmno (Chapter Fourteen). Finally (in Chapter Fifteen) Mattogno discusses the fate of the alleged victims and the true nature of the Chelmno camp. He

concludes that Chelmno functioned as a delousing and transit camp, from where the deportees were sent further east via the Poznań-Warsaw-Minsk railway, possibly to the Pripjet marshes in western Belarus, where land reclamation projects were underway. In addition, Chelmno was likely used to process clothing confiscated from Jews in the Warthegau ghettos. As for the "gas vans", they are suggested to have been concocted from observations of real but harmless transport and disinfection trucks.

With his study on the Chelmno camp, Mattogno has filled an important gap in the revisionist research of the "extermination camps". While the unavailability of camp documentation makes it impossible to recover, at the present at least, the true hustory of Chelmno, Mattogno has provided a convincing case against the orthodox historio-graphical picture.

"Intellectual Cleansing"—The Tyranny of Opinion

by N. Joseph Potts

One of the most conspicuous patterns of human social behavior is the often-lethal form of conformism known as "ethnic cleansing." Revisionists occasionally dare to refer to the 1938-1945 implementation of Nazi race policy with this term, but are usually shouted down by those who insist that the term be eschewed in favor of "genocide," which would seem in any case merely to be an absolute implementation of ethnic cleansing.

Aside from those "cleansings" that have to do with life, death, and what places and countries different groups allow each other to live in, this primeval human impulse has powerful correlatives in the areas encompassing human thought, opinion, and particularly its expression in terms that seek to persuade others of its truth. As the arenas of such contests have in recent times shifted away from matters of overt religion and faith-based belief toward theories of historical events and natural phenomena that are agreed to exist in reality by some means or other, terms such as "political correctness" have arisen with which to label the ineluctable herd behavior of massed actors.

I offer, not originally, the term "intellectual cleansing" as a broader, more durable term for the analog of ethnic cleansing that seeks to suppress and/or oppose with *ad hominem* counterattacks, censorship, and outright physical threats those who express views contrary to those held and defended by the group commanding the greatest amounts of money, access to media, and actual (military) firepower. Those subjected to it, then, relegated to the lower ground of the battlefield, can be referred to by the ancient and honorable term, "dissenters," though the term "insurgent" might fit as well but for the opprobrium with which it is most-often used in popular discussion.

In the ambit of Holocaust revisionism, those who decline to accept *any one* of the tenets of the Holocaust Religion (six million, gas chambers, intentionalism [particularly Hitler's] and so on) perform this office, and so also do those who fail to embrace any of the particulars of other orthodoxies. We have, however, come a long way from requirements such as geo-centrism, the Virgin Birth, the Divine Right of rulers, and so on. Today, the requirements run along the lines of irrational (causeless) anti-Semitism, inherent Germanic barbarism, the ulterior agenda to rehabilitate Nazism, and pure (shudder) Hatred.

A contemporary analog to another instance of such tyrannical orthodoxy recently had its seamy underside exposed for all to see: Global Warming. In this ambit, the requisite beliefs encompass human causation (anthropogenesis), environmental insensitivity, Corporate Greed (the profit motive), and sheer, perverse (shudder) Denialism. As at least some dissenters see it, on the other hand, the Alarmists (as they call those advancing an agenda of mass coercion to influence the course of future climate change) are animated by their desire to gain and assert control over the productive activities of those of their fellows who may be actually inclined and able to engage in productive activities in the first place (a métier utterly alien to most of the Alarmists, for instance, Al Gore).

A recent incident has acquired the sobriquet "Climategate" (after the "Watergate" incident of 1970 that proved so damaging to US President Richard Nixon and the Republican National Committee). It was a "dump" to the Internet of some 60 Megabytes of data in which appeared e-mails among the leading alarmist "climate scientists" in which they discussed the expressions of (Other) climate scientists whose inquiries appeared to dilute, or even oppose, the reports of the correspondents to the effect that the world was rapidly being immolated in a (real) holocaust of warming brought on by human activities that produced "greenhouse gasses."

The publicized data exposed plots and manipulations intended to discredit and marginalize those pesky dissidents, and further, to manipulate, select, and process data over which the alarmists had control, to emphasize and exaggerate the implications that they wished to publicize. Pervasive throughout the vast body of material was a mentality separating influential actors into "us" and "them" that evokes images of the savage tribalism that undoubtedly trace back to the day when two opposing gangs of Neanderthals would battle to the death over the exclusive right to bear away the flesh of a freshly killed mammoth, all certain at every instant that an armistice would mean starvation for both groups in a vain attempt to subsist on a prize too small to sustain them all through to the next kill.

Obviously, none of the doomsday plotters even contemplated, much less threatened, any overt physical harm either to their opponents or to the teeming global populations who not only are their intended victims, but upon whose tax tribute they already parasitically feed. The scope of the battle, encompassing as it does virtually all the army-wielding, tax-collecting governments of virtually all the people in the world, contests an indisputably exclusive prize: there is no other such mammoth grazing just over the next rise, waiting to feed the next band of hungry hunter/warriors that happens to come upon it. Among the warming conspirators are undoubtedly far too many of the sort of whom it is said that they would gladly climb over the corpses of half their countrymen in order to gain control over the surviving half.

And corpses there would be: if not starved, disease-ravaged, burned or frozen ones, still there would be those—billions of them—who led lives that were far more nasty, brutish, and short as a consequence of the throttling of human productive activity in the effort to reduce the rate at which they produced "greenhouse gasses." And this doesn't even count the destruction—and emissions—from the wars and other efforts people would make in order not to be the ones whose lights go out, and to make sure that the lights of others do. All to assure power and wealth to governments, regulators, tax collectors, and the climate "scientists" who produce the findings that lead enough people to acquiesce in the whole destructive farce.

What comparison, then, does all this bear to the decades-old project of governments, "scholars," and "victims" who perpetuate the Holocaust hoax that was born in the ashes of postwar Germany and finally burst into hideous bloom in the late 1980s? How does this ugly Phoenix threaten our futures even as it has blighted the past (our entire lives, for most of us) these 65 years, now? This awful enterprise is now sixty years older than its young cousin Climate Management, and as such has already yielded that many more harvests of poisonous fruit than Warmism.

Its victims are all over the world, but they are concentrated in Germany/Austria and Palestine, with neutral Switzerland taking the lead among countries sustaining "collateral damage" in the campaign. The Germans (with which term I refer also to Austrians) have literally grown up accustomed to the odium of being labeled uniquely warlike and murderous. And while suffering such calumny, they have sustained the dubious privilege of paying for this reputation as well. They pay reparations to "Holocaust victims" all over the world, including in Israel, Brooklyn, and Miami Beach, and have been, to the tune of over a hundred billion of today's US dollars, since 1952. Quite aside from the goodness they may harbor in their hearts, they pay this at the order of their governments, the same as companies are made to pay for permits to emit greenhouse gasses in the course of producing food, shelter, clothing, or anything else. And like the United States, they provide economic and military aid to Israel in chunks as big as whole warships to reinforce its ever-more-menacing navy.

The victims in Gaza and Lebanon, unlike those in Europe, bleed real blood as Israeli bombs fall on the houses sheltering their women and children and machine-gun fire from Uzis on the ground and Kfir jet fighters in the air tears the ranks of their defenders. And their ancestral lands, which they continue to lose 52 years after Israel was sundered from them, stand as their most vital losses after the lives of their families and friends.

Unlikely Switzerland was drafted into the ranks of the real victims of the Holocaust with the settlement in 1999 for $1.25 billion of a lawsuit brought by the World Jewish Congress and allied organizations (including one representing the Roma). This lawsuit acquired its teeth from a coordinated "investigation" at the same time by the US House Finance Committee chaired by Alfonse D'Amato of New York into alleged withholding by Swiss banks of assets deposited with them by victims of the Holocaust.

But the mother of all victims in terms of its size is the one that, in turn, can make a victim out of anyone else it chooses: the United States. In victimizing Iraq at Israel's behest, the United States has again demonstrated that, as the world's only superpower, it stands able to deliver to Israel anything Israel might ask of it, and through channels of influence spearheaded by AIPAC, the American Israel Public Affairs Committee, may just take steps in the service of that agenda that will finally spark the war that eclipses even the Big One in which the Holocaust got its start.

And it's all brought about, and increasingly maintained, through intellectual cleansing. Not only has it been a crime for thirty years and more to announce doubts concerning the approved script of the Holocaust in Germany, Switzerland, France, and at least ten other countries, but the teaching and reinforcement of this same script is also a matter of law for the schools of England, France, Germany, and twelve American states: brainwashing and censorship, the two fists of intellectual cleansing, both packing the weight of the government's force. Warmists today can only dream of the aggrandizement of that much power…and surely they do.

And they're going about acquiring that power in basically the same way that the older juggernaut got rolling: seizing on seemingly troubling developments in matters such as carbon-dioxide concentrations in the atmosphere and rising temperature trends at weather stations that have cities and factories growing up around them and building up upon them horrific predictions of disaster that approach even the enormity of the second Holocaust that must ensue if anyone is even allowed to openly inquire into the facts and truth of the first one. Only the force of the state can take on a threat of this magnitude.

And of course, only the force of the state can create a threat of this magnitude, while pursuing the agendas of those who seek power, wield power, retain power, and maintain the basis for power in the minds of the gullible masses.

And to save us all from the tsunami of tragedy that looms from all these lies, and guns, and laws, and money, we have only the truth. The truth that a few may have the insight to discover, the will to accept, and the fortitude to express in the face of relentless intellectual cleansing.

Circumventing Internet Blocking With Tor

Arthur R. Butz

Dec. 26, 2009

There has been significant recent talk, in Europe and Australia, of imposing blocking of objectionable web sites, including revisionist ones. The purpose of this message is to call to your attention one way of circumventing such censorship. It is also a method of concealing your identity from a target web site. It works best if you use the Firefox browser.

An article in *Technology Review* (May/June 2009, pp. 60+) on the "Tor Project" actually lists 5 systems for doing this, of which Tor is considered both "more secure for the most users" and "slowest of the tested tools".

Suppose you want to look at website Target. The usual arrangement is

You - - - - - Target

i.e. there is essentially a direct connection between You and the Target.

Tor, via the application vidalia.app (the icon is an onion and I am using Macintosh terminology), lets you set up the following alternative:

You - - - - - A - - - - - B - - - - - C - - - - - Target

i.e. You are connected to Target via intermediate nodes A, B, C which are generally physically located in the USA or other safe location. Somebody trying to block your access to forbidden sites knows only that you are looking at A. Note that the normal blocking we are dealing with here works not by examining a web page's content but its Internet address.

Whenever you run the program vidalia.app you get a new set of intermediate servers or nodes (A,B,C). The application vidalia.app can be downloaded from http://www.torproject.org/index.html.en.

To use Tor, certain special settings are necessary for your browser, and this is where the "Torbutton", available as a Firefox add-on, is very helpful. It can be downloaded from https://addons.mozilla.org/en-US/firefox/addon/2275. When it is installed one sees, at the lower right of the Firefox window, either "Tor Disabled" (in red) or "Tor Enabled" (in green). Clicking on these two words toggles the user between the two states. Normal use of Firefox, without Tor, has "Tor Disabled".

At the Tor Project web site, I get the impression that for Windows users both Vidalia and the Torbutton are available in a single download, but I haven't tried it.

A typical use of Tor would be as follows. It is assumed Firefox is not open.

1. Open vidalia.app. This will take one or two minutes to establish a path such as A – B – C for you. Leave Vidalia open as long as you need the Tor network.

2. Open Firefox and click on "Tor Disabled"; it will turn to "Tor Enabled".

3. Connect to the Target web site in the normal way. Things will work slower than normal.

4. Do whatever you wish at the Target. Some web sites may be quirky, but I have had no trouble with major revisionist web sites.

5. When done click on "Tor Enabled" to return to "Tor Disabled" and quit Vidalia. Quit Firefox.

The next time you open Vidalia, you get a new path. Also, the path will change during one session with Vidalia if you switch your attention to a different web site.

My recommendation is that all revisionists have, and know how to use, anti-blocking software. Americans usually don't have a problem with Internet blocking but there will be special cases, even for them, where special measures such as Tor are needed to view a web site. Europeans who connect to the Internet with laptop computers they bring to Internet cafes, or other providers of wireless Internet access, have the most urgent need. Such providers of wireless Internet access are the most vulnerable to official orders. I suggest you get the software now, because there is a chance that the Tor Project sites may themselves be blocked in the future.

There is another side to this that relates to all equally. You may wish to view a web site without the Target being able to learn your Internet address. Tor makes such anonymous contact possible; the Target can learn only that he is being contacted by C. Some police agencies and private companies use Tor for this purpose, to prevent the Target from learning who is observing him.

As for official countermeasures to Tor, we should consider that the Internet addresses of all these intermediate nodes are publicly available. However, their number is continually being augmented with new nodes and it is very difficult for a censor to block forbidden sites viewed this way.

Each node in your path has your computer's addressing data, but it is securely encrypted against external observation. Moreover, there are legal obstacles to official action against Tor, which is not a provider of forbidden content, and can be used to view web sites that are not forbidden. Operators of the nodes presumably have no interest in the traffic passing through them. Also, Tor is an effective way to make anonymous contact, which I assume will remain legal for a long while.

Finally, I have to say you do all this at your own risk. The publisher and I can't be held responsible for what happens on remote computers with free software, and I have tested Tor only on my Macintosh. The package is reasonably simple so, if you get in trouble, the problem is probably peculiar to you and a person close to you would be the most likely to be able to diagnose it.

 Continued from page 2

UW Community Strong Enough to Face Ad, Reject It

Jason Smathers, Editor in Chief, Badger Herald

25 February 2010

Over the course of the last week, we have been inundated with comments of the most reprehensible quality. Anti-Semitism was bandied about in our comments section for our story on Alpha Epsilon Pi. This spurred a dialogue between Dean of Students Lori Berquam, Hillel Executive Director Greg Steinberger and the University of Wisconsin-Madison student body over appropriate speech and the need to repudiate anti-Semitic speech in all forms.

Unfortunately, someone accustomed to a particularly virulent brand of that speech picked up on this debate and found it to be a keen opportunity to strike.

Bradley Smith, an infamous Holocaust denier, took this opportunity to place a link to his denial website on our online site. He paid $75 for the ad, and we chose to accept the advertisement.

The placement is a vile, reprehensible and absurd recreation of history that would be rejected as blatant lies and fantasy by any rational student on campus.

But it is because of this very fact that I have decided to accept this ad and allow it to run its course.

The site itself, the Committee for Open Debate on the Holocaust, is a troth to lies that masks itself as an attempt to challenge conventional wisdom on whether the Holocaust and murder of 6 million Jews took place. The assertion is so wildly and obviously false that to even address its claims would be an exercise in futility.

Jason Smathers

But since its posting, members of campus and this office have asked whether that should be grounds for its deletion.

Since that question has been raised, I've poured [sic] over the arguments for and against. Deborah Lipstadt's chapter on campus newspapers, whom Smith primarily attacks, detailed some students who chose to run the ad but defended it on First Amendment principle. Others rejected it as outright lies and apologized for publishing it in the first place. Some, unfortunately, gave the impression that it was merely a controversial "opinion" in the marketplace of ideas.

This paper did not want to give Smith or his foolish ideas any legitimacy, nor did it want to benefit financially from such a reprehensible idea. However, at the same time, I did not want to serve a paternalistic role, telling this campus that these thoughts are so painful and wrong that to even discuss them would be dangerous.

After wrestling with the consequences of my actions and the principles on which this paper is based, I came to the conclusion that I cannot justify the removal of this ad.

This newspaper has made a principle of accepting any individual or group advertisement submitted. The only cases in which we would reject an advertisement are if it exhibits threats toward any person or group or is of a libelous nature. This advertisement, while certainly fueled by veiled anti-Semitism, does not rise to the level of threats and therefore does not merit rejection.

The basis of these decisions does not rest on a desire to collect money for these advertisements, but on the editorial principle that no opinions or asser-

tions can be so offensive that we cannot bring ourselves to hear them. If we run from manifestly vitriolic, destructive and false arguments when they present themselves, they will continue to roam and perhaps proliferate.

We attend a research university of nearly unparalleled intellectual might. As such, we have attracted the most intelligent minds of our country into one intellectual community dedicated to the perpetual search for the truth. This was our mission in 1894 when the UW System Board of Regents defended the "fearless sifting and winnowing" for truth, and it serves a guiding social principle for this campus to this day.

It is that mission that should guide us in this instance. It is patently obvious to the most rational individual that there is no truth to Bradley's grand project. Any student of this university who views the page (or, perhaps even the link) would recognize his mission as a wholesale rejection of truth and, in turn, dismiss it.

Removing this advertisement would undercut and debase that belief in rational evaluation. The UW community has every ability to confront these lies and reject them on their face. To remove this advertisement would assume our community lacks the intellectual integrity to properly define this movement as an affront to objective truths. The absolute incompetence with which Smith defends his views can only be fully illuminated if this campus is faced to confront those views in their rawest form.

There are, of course, those who make the argument this advertisement will legitimize a supposed "opinion" by giving it publicity, placement and protection. I would argue the exact opposite would happen if we scrapped the advertisement: Smith would argue, as he has in the past, that such suppression is part and parcel of the exact reason he embarks upon this insane mission of his. He will caterwaul and gain a few misguided converts and move on to other student communities with a slightly increased entourage. What is more, many would still be drawn to the site through the sheer amount of ranting and resistance such a rejection would elicit.

But if there is no debate, if the "sifting and winnowing" has been done, and there is no doubt that the truth is clear, we have nothing to fear when presented with obvious untruths. We must only stand guard of the truth while falsehoods are allowed to expend themselves of manufactured "legitimacy."

By allowing the ad to run and acknowledging its completely vacuous nature, we place this idea in the marketplace where it will be met with disgust, bemused laughter and, above all, facts. Such refusal to accept these rotten goods will expedite its expulsion from this market; pretending they do not exist simply allows them to fester and pollute all items that surround them.

For all those who doubt this scenario and the rationality of the student body, I remind you of our most recent high profile case of rampant lies and rejection of the truth.

A few years ago, UW was presented with lecturer Kevin Barrett. His view, held by a fringe minority, that the September 11 attacks were planned by the United States government, was viewed in a much more dangerous context: UW classrooms. While many in the state Legislature fought for his removal, UW gave him the class and allowed him to teach and carry out his elucidation of this distortion.

The class came and went and the evaluations of Barrett were positive. But his continued push on campus of the conspiracy view of 9/11 for Truth was met with eye rolling and dismissal. He held press conferences on the subject, he crashed a lecture for David Horowitz with the topic and even ran for public office on the issue. It is not a coincidence that his false rant no longer plagues this campus as an issue of debate — his persistence was met with indifference and dismissal and now barely raises an eyebrow among the campus community.

The same process will and should take place with Smith. The money he paid for this advertisement will go toward efforts to counter his movement, as is the wish of the Board of Directors. The text ad to the left will be visited by some, but rejected by nearly all. His "argument" will flounder the second it is exposed. It will be viewed not as a revision of history but as a rejection of reality.

I understand the majority of this campus' Jewish community must feel the placement of this advertisement compounds the harm created by reader comments. For that reason, every comment on this article will be intensely monitored for attacks, threats and expressions of hatred toward the Jewish community. Those comments will be deleted. There will inevitably be those comments that attempt to justify Smith's position. Those comments will be posted. I can only hope that those who read these comments either meet them with deafening silence or come armed with the truth.

But if there is no debate, if the "sifting and winnowing" has been done, and there is no doubt that the truth is clear, we have nothing to fear when presented with obvious untruths. We must only stand guard of the truth while falsehoods are allowed to expend themselves of manufactured "legitimacy."

For those looking for more information on the history of Holocaust denial and those fighting it, visit http://www.hdot.org/

THE WISCONSIN STATE JOURNAL

The same day Jason Smathers' editorial ran in the *Badger Herald*, it was picked up by local media. In an article entitled "Advertisement linked to Holocaust denial causes stir for Badger Herald" in the 25 February 2010 issue of the *Wisconsin State Journal*, Deborah Ziff reports that "[t]he online ad, a small text link, is easy to miss. It reads, 'The Holocaust Question: The Power of Taboo.'

" … The issue raises questions of the delicate balance between the value of freedom of speech and the potential harm of certain messages.

"Smathers rejects Smith's message, calling it a 'troth of lies' in an opinion piece, but said he allowed it to run because 'no opinions or assertions can be so offensive that we cannot bring ourselves to hear them.'

"But Howard Schweber, a UW-Madison political science professor specializing in the First Amendment, said the Badger Herald 'got it wrong.'

"He said that in this case, since the ad doesn't present an argument but is just a link, it could serve as a recruiting tool for like-minded individuals.

"'This looks much less like an ad trying to spark a debate than an ad that is using the Badger Herald as a platform for recruitment,' he said.

"UW-Madison Hillel Director Greg Steinberger said he asked Smathers to pull the ad, which is scheduled to run for 30 days.

"'They are an enabler for this Holocaust denial,' Steinberger said. 'I asked for a public apology and I don't think they've done that.'"

So there we have it. To the students at UW-Madison, in public statements in the student newspaper, Hillel director Steinberger is a free-speech advocate. Behind the scenes he is what we have understood from the beginning he is, a censor and a hypocrite.

26 February 2010. I do a YouTube presentation in which I address the *Badger's* editor Jason Smathers directly. I encourage him to calm down. I read some of his most flowery language back to him, focusing especially on the ad hominem stuff.

I tell him I understand that he is in a tight place for having agreed to run a text link to a revisionist web site. I suggest that it is probable that he is running scared, and that he should be scared. If he is not very careful he will lose his career as a journalist. Nevertheless, I tell him that it is clear that he avoids any attempt to address any specific thing I have written, or any specific revisionist document. That's how taboo functions.

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29 February. we shoot a video for YouTube that I call **"The Badger Herald Is Not Alone."** In it I argue for a free press, quote the best free-speech passages from Dean Berquam and Greg Steinberger, and affirm that they as well as CODOH are with the *Badger* staff against those who are outraged that the paper is taking a stand for free speech with regard to a historical question.

I was playing this one with my left hand, in the sense that, while I had not yet seen the quotes from Steinberger in the *State Journal*, I took it as a given that that was what he would say to his own circle. In short, I was pretending to believe what I

understood in all likelihood to be false.

Following this, there were several days of manufactured hysteria on the UW campus. It was time for the Chancellor to get into the act. They have no shame. We can see by the hysteria of her prose, masquerading as passion, where Jason Smathers finds his own prose. That's how it is at university.

Truth and Scholarship Greatest Tools in Combating Falsehood

Chancellor Biddy Martin

March 2, 2010

For the past week, members of the UW-Madison community have been debating the extent to which denials of the Holocaust, or more specifically, ads that deny the Holocaust constitute free speech. As a scholar in German studies, I want to take a few moments to address a slightly different set of issues.

Many of the comments that have been submitted to The Badger Herald emphasize the consequences of such denials for members of our Jewish community. They are right to be concerned about the consequences. We are fortunate to have larger numbers of Jewish students as a percentage of our total population than most of our Big Ten peers, a fact of which we are not only proud, but of which we are all beneficiaries.

Anyone sensitive to the long-term, intergenerational effects of trauma, but also everyone who cares about truth, will be disgusted by efforts to deny the source of that trauma and the facts about Nazi genocide that have been established by the historical record.

The Nazis themselves (e.g., Adolf Eichmann) fixed the number of murdered Jews at between five and six million. They also planned and implemented the murders of the Roma, of communists, homosexuals and the disabled. Add to that the more than 10 million mostly Slavic civilians and prisoners of war, and thousands of civilians of other nations. In 1941, Nazi planners designed

Chancellor Biddy Martin

the deaths by hunger of approximately 30 million non-combatants in the Soviet Union alone. The Holocaust was a project of genocide, an effort to eradicate European Jews. It was part of a huge project of mass murder. Denying it contributes to a failure to understand this project of criminal inhumanity, hich concerns every one of us who share the world together.

Denials of the Holocaust are offensive to everyone who elevates fact over ideology, and they are a serious breach of the academic principles on which this particular community rests. They amount to an effort to deny hundreds of millions of planned deaths and to negate the long-term effects of this horror on the world.

We are an academic community dedicated to "sifting and winnowing" in the pursuit of truth. We arrive at truth and separate facts from ideology or opinion through the rigorous study of the available record and through ongoing scholarship that tests and builds on that record.

At the moment, we live in a world that too readily substitutes mere opinion and shrill ideological or partisan claims for the serious pursuit of fact and reasoned argument. Virtually any opinion or claim, however unfounded, can find space. It is our responsibility to oppose reckless claims with the vigorous pursuit of truth and with actual knowledge. For those who want to assure themselves

of the unimpeachable record that has been established showing Hitler's genocidal intentions and actions toward Jews (as well as homosexuals, communists, Roma and the disabled), I refer you to "Holocaust Denial on Trial" at http://www.hdot.org/.

I would also like to suggest two reading lists for those who are interested in learning about Nazi Germany and the Holocaust, a list from a respected scholar of German History at Cornell University, Professor Isabel Hull, (http://www.arts.cornell.edu/history/2180.pdf) and the list at the end of this letter from our own UW-Madison historian, Professor Rudy Koshar.

I hope members of our community will use this opportunity to do more than take sides for or against The Badger Herald's decision to run an ad placed by Holocaust deniers.

I hope you will combat lies and distortion with education. I hope you will feel a sense of outrage at efforts to deny history. I hope you will act on a sense of responsibility for our shared humanity.

Biddy Martin, Chancellor
Professor of German

Recommended by Professor Rudy Koshar:

- *Doris Bergen, War and Genocide: A Concise History of the Holocaust. Rowman & Littlefield, 2008.*
- *Saul Friedlander, The Years of Extermination: Nazi Germany and the Jews, 1939-1945. HarperCollins, 2007.*
- *Christopher R. Browning, The Origins of the Final Solution: The Evolution of Nazi Jewish Policy. University of Nebraska, 2004.*
- *Gotz Aly, Final Solution: Nazi Population Policy and the Murder of the European Jews. Oxford University Press, 1999.*
- *Susannah Heschel, The Aryan Jesus: Christian Theologians and the Bible in Nazi Germany. Princeton University Press, 2008.*

MY REPLY TO CHANCELLOR MARTIN VIA YOUTUBE

The pace is picking up here but I find a way to shoot another YouTube video where I address Chancellor Martin's text directly. When I write that I address Martin, I do not mean that only she receives the video. Hundreds of faculty, administration, and students receive copies of the shoot, including the staff of the *Badger Herald.*

I do notes but no prepared texts for these videos. They are produced informally here in my office, Hernandez on the camera, and afterwards Hernandez uploading the film to my blog and to our lists as mentioned above. What follows here are the notes I used to refer to as I gave my presentation. In the notes I work off the Chancellors' own language.

March 3 2010 Chancellor Martin: you suggest that the ad I ran in the Badger Herald "denies the Holocaust." It does not. It does suggest that there are questions that remain to be asked about the Holocaust, and that there is a taboo against asking them. The irrational support of intellectual taboo on a university campus goes against the first principles of the university and of education itself.

You write that the facts about Nazi genocide have been established by the historical record. If that is so, doesn't it follow that any question one of your students might ask about the Holocaust could be answered to her satisfaction? No? Is that the purpose of the taboo against asking in the first place?

You write: "Denials of the Holocaust are offensive to everyone who elevates fact over ideology." Your obsession with repeating the newspeak term "denial" demonstrates that you are the one who is arguing from an ideological perspective against those who plead for a free exchange of ideas.

You write: "We arrive at truth and separate facts from ideology or opinion through **the rigorous study of the available record.**" At the same time, you argue that there are certain questions that cannot be asked of this existing body of "rigorous study." This suggests to me that you are concerned that there are questions, if they are allowed to be asked, that would undercut the ideology of the Holocaust as you understand it.

As a Holocaust ideologue you suggest "the facts" of the Holocaust are established and to question these established facts is outrageous. What is outrageous is your dependence on authority, on taboo, which is the instrument used to maintain your authority and your control of the Holocaust story.

You write that you hope Badger readers will combat lies and distortion with education. I would caution Badger readers to beware the Holocaust ideologue who, with an outrageous disregard for the university ideal of a free exchange of ideas, will argue not for education, but for the subjugation of intellect

Chancellor Martin: As a Holocaust ideologue you represent a professorial class that has chosen ideology over education – there can be no education when no questioning is allowed – You represent a professorial class that with regard to the Holocaust question expresses an insatiable appetite to control the thought of others.

You are willing to ignore First Principles with regard to the current view of the Holocaust story. Ask only approved questions. Read only approved books – glance at the reading list given students at Madison – give only approved answers. If you do anything else, you have broken the established taboo against questioning one historical event.

The American professorial class is in the grip of a cultural ideology, one which you appear to support absolutely, that dictates that no one can question the Jewish Holocaust story without risking her career, her income, her good name. Without risking everything. Only authority, used with real gravity and the power to punish, can forward such a taboo.

That's the primary characteristic of the ideologue—the need to be in absolute control. Have absolute authority. And therein lies the real value of the taboo against free inquiry that you so clearly support with your shrill ideological and partisan claims.

For my part, I support one of the great ideals of the university in the West. The ideal that it is right and good to question authority, to question vigorously precisely those matters that authority tells you are unquestionable.

March 1, 2010 [I was late finding this one.] Editor in Chief Charles Brace at the UW *Cardinal* weighs in on newspaper ad policies, journalism ethics and against running the ad.

March 5, 2010 A former opinion editor for the *Badger* writes that he has spent the previous week processing the implications of my ad and titles his article "Smith Ad Reveals Own Ignorance."

Meanwhile dozens, scores of "comments" are being published Online about the controversy

March 10, 2010. The *Badger* publishes a column by a young German immigrant Max Manasevit titled "Herald Wrong in Free Speech Argument." I was surprised to see it. I thought the story was at an end.

March 12 2010. The *Badger Herald* Board of Directors publishes an open letter to its readers. It is yet another apology to the Jewish community on and off campus.

This is not the complete story, but it's what I can get into this issue of *SR*. I find it intriguing to observe that no one, no one, at U Wisconsin addressed the subject matter of the ad. The only sentiments that can be expressed at UW-Madison are those of guilt, shame and self-righteousness. This in itself is the most probative evidence possible to confirm that taboo is exploited to suppress and censor any critical questioning of the established Holocaust narrative.

Oddly, this story is not yet finished. In this very moment thought tells me (who am I?) that I can use this story to create a "teaching moment" (thank you Barack) for the American university. Sounds a little far-fetched. I don't know. Stay tuned.

Until next month.

Bradley

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